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INDIAN ENGLISH POETRY & GLOBALIZATION

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Abstract

Indian English Poetry is an endeavor to showcasing the rare gems of Indian writing in English. It has become the voice in which Indian writers verbalize out to the outside world. Indian English Poetry made a significant contribution to world literature. The paper focuses on the development and growth and advancement of Indian English Poetry in the era of globalization. Cyberspace that interfaces the world also contributes to the decimation of national and geographic boundaries and fosters the new global culture. Indian English Poetry is exceptionally distinctive from its western counterpart in the theme, dialect, style of writing and symbol, etc, and at the same time local traditions of knowledge that resists globalization, cultural nativism, and notions of having and specific national need to be kept alive in Indian English Poetry.

Keywords: globalization, Cyberspace, dialect, and cultural nativism.

Globalization foreshadows a possibility for creativity. It is clear that the new electronic reciprocity reconstructs the planet within the image of a 'global village' and nowadays, after more than a century of electronic technology; As far as our planet is concerned, we eliminated both time and space, our nervous system is globally involved Globalization has contributed greatly to the popularity of poets and poetry in general. Globalization has enormously contributed to the popularity of poets and poetry in general. It has revived our lives at a huge pace, not only to bring to light past talents but to serve as a platform for those who are responding to it creatively. Today, it has succeeded in keeping people in touch with the changes in culture, poetry, and other genres of creative writing.

Globalization has become an expression of common utilization; it reflects differently to different people. Before globalization, Indian writers used to compose for Indian audiences, but now writers are writing for non-Indian audiences also. The characteristic of Indianness makes it unique and gives a profound feeling and understanding of real India. The problem of

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publication of a piece of art confronted by the early Indian English poet is no longer a big question with the emergence of globalization.

One can regard globalization as a kind of democratization of optimistic literature, demonstrating and forms of global metropolitan dynamics within the literary process that fundamentally interrogates traditional literature. Pessimists may regard it as a failure of literary discretion and value, an irreversible challenge to the identifiable literary (traditional, institutional, and personal) practice of literature and an antithesis of literature, not yet the end of literature.

With globalization, the English dialect as a dialect of writing, travel, transportation research and investigation has ended up progressively vital for the worldwide community. Indian English verse started its travel from the day it was published in 1827 by Henry Vivav Dirozio, an Indian poet of Portuguese origin. His compositions propelled numerous Indians to memorize to compose verse in English.

The younger generation of Indian poets of Indian writing in English having no concern for restlessness or shame about the core. They represent an uninhibited, brave new and beautiful world. They are genuinely international. The new poets freed themselves from the English clutches and started writing in a very Indian style,

which gives Indian literature great inspiration. As a result of globalization, Indian English poets feel the need to develop the Indian idiom, rather than stick to the laws of purity. Modern Indian poets use Indian English idioms like-'time-killer', 'paying for', 'blinded by', 'prying eyes', 'trying times', and 'stood arrested' etc which are not found in dictionaries and are different from the idioms of writers around the world who write in English for their own genre to suit the needs while depicting a scene. For example, Nisim Ezekiel uses many Indian words such as "Guru, Gunda, Chapati, and Pan". These clearly make Indian English poetry more Indian in terms of sensitivity. For example, Nisim Ezekiel uses many Indian words such as "Guru, Gunda, Chapati, and Pan". These clearly make Indian English poetry more Indian insensitivity.

With globalization, creative writing at a profitable level, is now somewhat market-driven, some involving awards, awards and honors, membership of various bodies/committees, and the right connections, such as organized networks of vested interests, control the center, just as the organized networks of vested interests, controlling the center, are too strong to allow someone being active from the margin or periphery making a dent. Poetry is the communication of experience in the form of art. Experience can be derivative but it must be real. There should

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also be a real experience and proper linking of natural idioms; and to give it a formal perfection of art, the poet's imaginative faculty must be at work. Modern Indian English poets have bright prospects for broadcasting their work to win wide ears worldwide.

In fact, the English language proved unworthy for those who wanted to express new ideas and feelings in a changing world, it enabled educated Indians to assimilate the prevailing currents of global experience and develop a new perspective of the world's view. It helped educated Indians imbibe the dominant currents of global experience and strengthen their awareness to build a new outlook. They become familiar with a galaxy of profound thinkers and literary giants. C Paul Varghese examined the impact of English on the Indian mind in these words:

Not only did he gain access to the immense wealth of English literature, but his knowledge of English also inspired him through the corridors of other European literature and helps him study the works of literary artists of the first rank such as Chekhov, Emil Zola and Flaubert.

The real challenge today's writers face is the imposition of standardization of culture due to globalization and new easy and superficial internationalism that motivates Indian English writers to market themselves abroad.

We are witness to an emerging trend of mysticism in modern Indian poetry in English. And this mysticism is not an imaginative one, but it is deeply rooted in our great Indian tradition of myths and cultures, epics, and scripts. It is a mysticism that tries its best to dive deep into the various mystical approaches, unshaded and unfathomed, enshrined in the Vedas and Upnishads bosom.

Nissim Ezekiel was a Jew by religion, a teacher by profession and a poet by profession. But above all, his identity as an Indian poet was coveted worldwide. Undoubtedly, Nisim Ezekiel's "Enterprise" is a powerful, multidimensional metaphor for a journey, an expedition, or an important human activity that a man dreams, plans, and summarizes but ultimately ends in disillusionment is.

It started as a pilgrimage, Exalting mind and making all

The burden light, The second stage Explored but did not test the call.

The sun beat down to match our rage.

Thus, the poem becomes a treatment of ambition versus achievement, dream versus reality. Worldly affairs versus utopian ideas of life are woven into the appropriate metaphor of the pilgrimage. The pilgrimage begins, with so much enthusiasm and pomp, that the difficulties that come in the beginning are revealed as

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mere straws. In the first phase of the pilgrimage, people feel so much affected by emotions and excitement that all difficulties, all burdens seem insignificant. It is a state of universal enthusiasm or crowd-stupidity whose true strength can only be tested in difficult times. Their effort is to make such a sacred but risky journey from the mundane things of common needs bought and sold by the farmers.

The ultimate objective of the poet's pilgrimage is inexplicably the home of the mind from where the journey commenced. It is a place of pointlessness and worthlessness where the grace of the soul must be gathered by prayer and meditation. When finally, we reached the place

We hardly knew why we were there Home is where we have together grace

The above lines have been subjected to more searching explorations in the quest for self- understanding in literary terms and ideally placed to continue that quest in the context of globalization. Along with Nissim Ezekiel, Kamla Das, and Ramanujan are the pioneers of Indian Poetry in English who liberated it from out molded diction and sentiment.

The cumbersome effect of this increasing globalization is no longer local or limited to any one country, but the entire human civilization and the earth itself appears to be under its domination. We now

have to explore the possibility of a right and appropriate action in the time that is coming, which is a big challenge for our role as Indians and citizens of this beautiful earth.

The real challenge to the writers' faces today's is the standardization of culture due to globalization and superficial internationalism, which motivates Indian English poets to market them abroad.

To make our vision a bit wider and more comprehensive we need to bring our focus a little closer home. The very first thing to accept as an irreversible fact of history is that English literature and globalization, just as modern technology, are here to stay. One cannot help the product of culture and art at the same time wish that culture away. Also, there can be no mastering of the complex mechanism of a system either of technology or of ideas without proper undertaking of culture that created it. As Shri Aurobindo, one of the greatest Rishis wrote in the conclusion to a series of essays 'The Renaissance in India': "India can best develop herself and serve humanity by being herself and following the law of her own nature. This does not mean, as some narrowing and blindly suppose the rejection of everything new that comes to us in the stream of Time or happens to have been first developed or powerfully expressed by the West. Such an attitude will be intellectually absurd, physically impossible and above all

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unspiritual, true spirituality refers to new light, no added means or material of our human self development. It means simply to keep our center, our essential way of being, our inborn nature and assimilate to it all we receive, and evolve out of it we do and create.”

No doubt, globalization affected literature, society, culture, etc. worldwide and literature is capable of influencing the changing mindset of a changing society of all ages. Globalization has both positive and negative forces throughout the planet; one of the imminent threats of globalization is domination not only in the commercial world but also in the fields of literature, culture, language, food, lifestyle, thoughts, and family structure, social and mental set-up. We may conclude that modern-day conflicts and melancholy find full expression in poems of today. The modern poets draw inspiration from trains, smart phones, and other things of common interest. They prefer clear and straightforward speech, they adopt meter-freedom. The verse's rhythm is replaced with the sensual rhythm.

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